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OTTAWA, PARIS, LONDON (editorial, page 3)

E CANADIAN JEWISH NEWS

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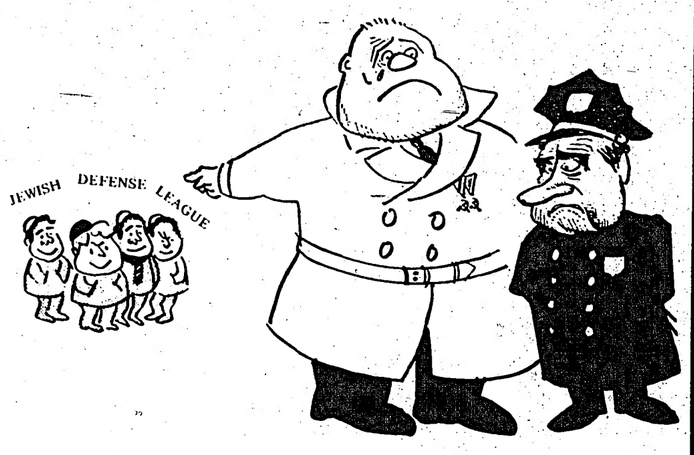


Ivan: You see who harasses Russia!
Mike, Yediot Ahronot, Tel Aviv

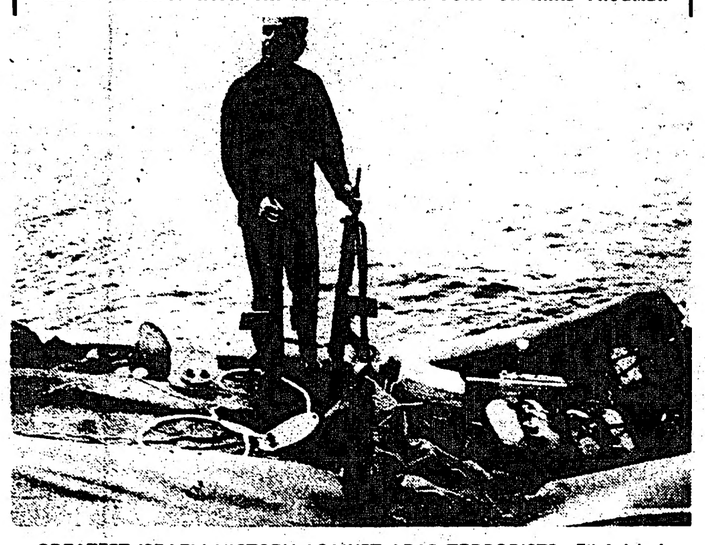
JDL leader lauds Canada

NO NEED FOR VIOLENCE HERE

No devaluation

Jerusalem, (JCNS). - Mr. Pinhas Sapir, Israel's Finance Minister, told the Labor alignment's economic committee last week that the Israeli pound would not be devalued. He also denied reports that there was a flight of capital from the country.

HERO ELI AVIVI WITH CAPTURED RUBBER BOAT OF ARAB FROGMEN



GREATEST ISRAELI VICTORY AGAINST ARAB TERRORISTS.—Eli Avivi of Kibbutz Ahziv who was instrumental in capturing the leaders of the Arab frogmen naval terrorist force based in Lebanon. The operation took place last weekend. Avivi's dog, Lupsi, detected the trace of the terrorists who had been ready to kidnap her master and other residents of this northern Kibbutz at the Lebanese border. After Avivi had signaled the danger to Jerusalem, a small unit of the Israeli army attacked the base of the village of Ras-e-Shak, 28 miles north of the Israeli border. During the operation at least ten terrorists were killed and five leaders of the gang arrested. Israeli casualties: six slightly wounded.

KAHANE: ANTI-HATE BILL PROTECTS THE MINORITIES HERE

CJN exclusive report

Rabbi Meir David Kahane, on the eve of his visit to Canada, told a Channel Nine television reporter that the situation in Canada is quite different from that in the United States and thus requires a different approach.

ANTI-HATE BILL MAKES DIFFERENCE

The president of the now famous Jewish Defense League in the United States, in the news because of his militant approach to the problem of defending Soviet Jewry, declared during a half hour televised interview Sunday night that the Anti-hate Bill in Canada, an amendment to the Criminal Code, is one of the factors that makes the difference between the situation in the United States and this country. Rabbi Kahane said that had the United States a similar law to protect people from racial and religious harassment, organizations protecting minorities would perhaps act in a less militant manner.

A representative of the Jewish Defense League in Montreal who heads the Quebec Chapter of the League, said that his organization does not presently contemplate teaching its members to handle arms. He agreed with Rabbi Kahane that different conditions exist in this country.

In the meantime leaders of several organizations comprising the Jewish establishment here and south of the border are discussing means of combatting what they consider a threat represented by the JDL.

Recent investigations by reporters of the media in North America have shown a tremendous boost in the popularity of the League, especially among the young.

JEWISH LEADERSHIP COMPLACENT

When Rabbi Kahane was asked by Canadian television for the real reason he opposes the Establishment in handling the defense of Soviet Jews, he replied:

The socalled Jewish leaders had fifty-three years to deal with the problem of spiritual genocide in the Soviet Union. Result: Nil.

. During World War II there were dissenters who demanded that the allies bombard the trains, the railroad connections with Auschwitz. The Establishment was silent. Churchill and Roosevelt refused. Now it is known that such action could have saved hundreds of thousands from extermination.

. When asked whether he contemplates a possibility of some serious struggle, Dr. Kahane answered:

The same problem was always present before the leaders of the French *Maquis* during World War II. The French underground had to decide each case separately. It had to determine whether to submit to Nazi blackmail or to continue the struggle for the liberation of France. The Soviet Union has imposed a war upon us both in Israel and within its own borders.

ISRAELI CABINET OPPOSES TERROR

On Sunday the Israeli Government went on record as denouncing the terrorist movement against Russia.

Although the opponents of the JDL say that the statement of the Israeli Cabinet is directed against this militant organization, the statement of the Israeli Government is vague. It simply states that the Government is opposed to the use of terror (in the battle against Soviet antisemitism).

At the same time the official declaration of the Israeli Government salutes "with profound satisfaction" the awakening among Jews abroad with regard to the Jewish problem in Russia. While deploring terrorism, the Government says it sees the importance of continuing strong political action.

At the same time, at a meeting in Tel Aviv a group of Russian Jews who have settled in Israel in recent years went on record as favoring the tactics used by the Jewish Defense League in harassing Soviet diplomats.

The meeting wired resolutions to Jewish leaders in North America expressing their confidence in the Jewish Defense League:

"We are convinced", the Russian refugees said, "that the activities of the Jewish Defense League are very effective. All the Soviet Union fears is international complications."

MAARIV on JDL

"Pity for Russian Jews prior to pity for Soviet diplomats"

Maariv, Israel's leading newspaper, in full page editorial comments, has lashed out at the North American Jewish establishment for its severe, "out of proportion" attacks against Rabbi Meir Kahane and his Jewish Defense League. The leading article, signed by editorial board member Shmuel Schnitzer, begins by asking Israel and world Jewish opinion whether we mean it when we declare that the Soviet Union is one big prison in which three million Jews are jailed.

Maariv wonders whether we mean it when we accuse the Soviet regime of imposing a system of spiritual genocide on the Jews? Maariv states that this question must be asked because of the "shock beyond proportion" and the widespread protests against the Jewish Defense League.

Following are the main points of the Maariv editorial:

● It seems that the Soviet Union has a new enemy, Rabbi Meir Kahane, who is threatening Russia. Suddenly, it appears that to some of us the Soviet Union has ceased to be the enemy; that the foe against whom we must increasingly protest is Rabbi Kahane and his Jewish Defense League. The Soviet Union has suddenly become the victim and the young New York Rabbi, the aggressor. Many are being misled by the propaganda disseminated by Moscow.

● "He who protests against the perversion of justice must be prudent lest he himself become involved in libel" against Kahane.

● Rabbi Kahane is conducting a public campaign against Soviet representatives—a legitimate thing. Of course everyone has the right to believe that "it isn't very nice" to organize manifestations in front of foreign embassies or to sing the Hatikvah in Russian in a Soviet office, but one should not lose one's sense of proportion. Also, one has no right to ignore the political atmosphere in which these events occur.

● Israelis must realize that these manifestations take place in North America and not in Israel. They must realize that more serious demonstrations are being organized in the United States and that these are tolerated by the authorities. Many young Jews in North America participate in these drastic actions—against Vietnam, against racial discrimination, against social injustice, against the capitalist system, against "oppression in the Universities" and against the police.

● Against this background Rabbi Kahane's agitation ought to be considered child's play.

● The Jewish establishment in North America has suddenly become loquacious about the JDL. However, this same establishment has nothing to say against those the young determined to destroy American democracy by terror and bloody riots. If the establishment is shocked by the JDL, the "shock should be very measured."

● Before our hearts become filled with pity for the Soviet diplomats who have been "suffering" from Jewish harassment, why not ponder for a moment on what has happened to other diplomats—and what has happened to Russian Jews?

(continued on page 6. Also see Editorial, page 3.)

Commentary

by M.J. NURENBERGER

Travel notes: the chosen people

At a meeting with students in one of the oldest European universities the writer was asked: why is the recognition of Israel a world problem? And why, despite the progress made since the American and French revolutions—and the Russian Revolution, for that matter—is antisemitism as rampant as ever?

At first the visitor was embarrassed by the directness of the queries. Then it occured to him that these are the perennial questions touching upon the very uniqueness of Historic Israel. The non-Jewish students should be given a candid answer, for these very questions reflect the reply which can be stated in Biblical terms as the position of "the people dwelling apart".

The non-recogniton of the Jew goes back to the times of Abraham. In fact in our own literature we are told what Hebrew (Ivry) means. Ivry, we learn, was applied to the first Jew, Abraham. It is said that he was called Ivry because he was standing on one bank of the river with the entire world opposite him on the other bank—This happened for one reason only. In a society of idol worshippers he dared break the gods of his father, Terah, into pieces. Thus he was the first dissenter, the first revolutionary in recorded history, the first Chosen. This Jewish characteristic of the first Hebrew has been inherited by the generations which followed. Not only is it true that antisemitism in one form or another manifests itself in each period of history, but those who attack Jews are right from their point of view: the historic Jew will never make peace with a regime built upon the personality cult. In opposing the idols of his father and of the society in which he was raised, the first Hebrew discovered God the Invisible who commands that there be no gods besides Him; that man, in order to be free, cannot accept the divine, unquestioned rule of an individual of flesh and blood. Abraham's discovery is the basis of freedom and absolute equality among men. No one is above his fellow man.

* * *

This is the very struggle in which the Jews have been engaged since the days of Abraham. In this respect we have been the Chosen People, for it is remarkable that throughout the millenia all tyrants have been opposed by Jewish idealists. Perhaps this is the fear of the Soviet dictators who hold political power over three million Jewish lives. In this society of hundreds of millions of men and women who surrendered to tyranny, intellectuals of all nationalities and races seem to be inspired by the descendants of Abraham who are determined to sacrifice their very lives to render man his dignity.

In this sense, although he belongs to the Chosen People, the Jewish dissenter will never be alone. The children of Abraham, according to the Halakha, are not only those who physically stem from Abraham, but all who are in the camp of the dissenters engaged in the struggle to free the mind of man, to destroy the idols, belong to the Chosen. It is these who will always be singled out for persecution.

* * *

In this manner the visitor endeavored to reply to the question of non-recognition. Whether the tyrants be Russians or Arabs, they fear the presence of a Jewish State, of a free Jewish community that would nourish all movements for true freedom.

And I concluded:

"In a sense the Jewish people or the Jewish State can never be universally recognized. We can only strive to reach a time when man will free himself from idolatry. Until then Jews will have to make peace with non-recognition—and survive."

CHURCHILL WANTED TO ARM PALESTINIAN JEWS

London, (JCNS). - British Government documents of 1940, made public for the first time for publication last week, reveal that Sir Winston Churchill, then First Lord of the Admiralty, strongly advocated the arming of Jews in Palestine, but was overruled by the Cabinet.

The establishement of a Palestine armed force which would have relieved the British garrison there, was raised at a meeting of the Cabinet on February 12, 1940, by Mr. Malcolm McDonald, Secretary of State for the Colonies. He thought, however, that the situation in Palestine was so delicate that "maintaining internal security could not as yet be committed to purely Palestinian forces".

Churchill strongly opposed this view. "It might have been throught a matter for satisfaction that the Jews in Palestine should possess arms and be capable of providing for their own defence. They were the only trustworthy friends we had in that country", he declared.

But Churchill went even farther. He claimed that it would have been "a sound policy for Great Britain at the beginning of the war. . . to build up as soon as possible a strong Jewish armed force in Palestine", to enable British forces there to be used elsewhere.

FUNDAMENTAL ISSUE

During the Cabinet discussion Lord Halifax, Secretary of State for Foreign Affairs, claimed that Churchill's statement had raised a fundamental issue in connection with Britain's Palestine policy.

What Churchill's proposal amounted to, Lord Halifax said, "was that Jews and Arabs should be allowed to arm and left to fight out their differences alone. This might have been a natural solution before we (Britain) accepted responsibility for Palestine, but to take such a course now would be discreditable".

The Prime Minister, Mr. Neville Chamberlain, shared Churchill's feeling of dissatisfaction with the position in Palestine and equally regretted the policy producing the situation in which Britain then found herself. But he could see no solution to the difficulties, and strongly opposed arming only the Jews.

The Cabinet eventually decided that is was "not practicable to substitute a Palestinian armed force for the British garrison in Palestine".

Sir Winston Churchill

Churchill also expressed appreciation of Zionist agricultural achievements and strongly opposed the Cabinet's intentions to control the transfer of land from Arabs to Jews.

At the same Cabinet meeting he described the plan as "a short-sighted policy". The Jewish settlers, he told his colleagues "have made tremendous strides in recent years, while there is no prospect that the Arabs will ever abandon their primitive methods of cultivation.

"It is a striking fact that the Arab population has shown the largest increase in those areas where land has been purchased by Jews" Churchill added.

CZECH JEWS LIVING ABROAD FACE PENALTIES

London, (JCNS). - The Czechoslovak campaign against the Jews, once again an important element in the power struggle within the ruling circles, is being extended to those who have left the country following the collapse of the Dubcek regime's liberalistic policy.

The JCNS Jerusalem correspondent reports that Czechs living abroad have received letters warning them that they are liable to stand trial and face a penalty of up to five years' imprisonment if they stay away without permission.

They also face the threat of the expropriation of their property and bank deposits even if members of their families remain in Czechoslovakia.

The letters demand payment of about $180 to meet defense costs. If this is not met, the Prague Government will demand relatives still in Czechoslovakia to pay this sum.

ADVICE TO JEWISH REFUGEES

In its news letter published last week, the Council of Jews from Czechoslovakia in London advises all Czechoslovak Jewish refugees of the 1968-69 period in Britain who may have received such letters to disregard them and to notify the Council and the Foreign and Commonwealth Office without delay and to seek protection.

It also advises the Czech refugees in the United States to make similar approaches to the State Department and those in other Western countries to the respective Foreign Ministries.

According to the news letter these Czechs have received letters from Czechoslovak Embassies saying that "criminal charges" are being prepared against them on the ground of their "illicit sojourn" abroad.

Meanwhile, it was learned in Jerusalem that all Czechoslovak citizens who visited Israel in 1968, 1969 and 1970 -- mostly students -- had recently been interrogated in their country and files opened on them.

A Jewish girl who had stayed in Israel some time before being urged to return home by her parents has been expelled from the university she attended. Two non-Jewish historians, a husband and wife, who visited Israel, have been dismissed from their posts.

Mr. Uri Spitzer, a Jewish author, who left proofs of a new book in Czechoslovakia when he visited Israel early this year found them destroyed when he returned and publication cancelled.

TORONTO SYNAGOGUES AND ORGANIZATIONS

NEW OSCC IN TORONTO

On Sunday, January 17th, the opening meeting of the Orthodox Jewish Community Council was held at the Shaarei Tefillah Synagogue. Present at the meeting were delegates from the Congregations B'nai Torah, Beis Yosef Lubavitch, Beth Jacob, Clanton Park, Shaarei Shomayim, Shaarei Tefillah, Shomrei Shabbos and Torath Emeth.

The aim of this new organization is to act as a coordinating body for the orthodox Jewish Community of Toronto, with a view to furthering its ideals and interests.

Greetings were received from the Jewish Community Council of Montreal which offered congratulations on taking the initiative to form such an organization, a move which has long been overdue in Toronto, and which was very pleased to offer any assistance in this vital undertaking.

The meeting was presided over by Dr. Leo Davids and the following officers were elected:

Chairman: Mr. Yitz Feldman; Vice-Chairman: Mr. Meyer Feldman; Secretary-Treasurer: Mr. Murray Segal; Publicity Chairman: Dr. Avi Citron.

Mr. Dan Gordon submitted his report regarding the integration of the Sephardic Jew in Toronto. Dr. Phil Weitz gave a report concerning the problems of conducting funeral practices in compliance with Jewish law.

The Council also has initiated a very successful education program for engaged couples.

The OSCC is now exploring the possibility of a new orthodox congregation in the Bayview area.

Greetings were eloquently expressed by Rabbi Dr. Sholom Gold of B'nai Torah Congregation in Willowdale, on behalf of the Rabbinic Council of Ontario. His hope was that the OSCC would continue to grow and that its voice be strong so that it may help fill some of the voids present in the Jewish Community of Toronto.

CHOIRS OF JEWISH SCHOOLS IN SONG FESTIVAL

Choirs representing eight Jewish schools will participate in a Jewish Song Festival, Sunday afternoon, February 7th, 2:00 p.m. at the Shaarei Shomayim Synagogue.

The Festival, in observance of Jewish Music Month, is cosponsored by the Board of Jewish Education and the Canadian Jewish Congress.

Choirs from schools of various ideological orientations affiliated with the Board of Jewish Education will present a program based on the liturgy, Yiddish folk songs, Chassidic Melodies, and Hebrew songs from Israel.

BEHINA DAY AT NER ISRAEL

Sunday, January 3rd was "Behina Day" at the Yeshiva. All students were tested by a committee of Rabbis on the Gemoroh they had learned since the beginning of the year.

Rabbi Gedalya Felder, spiritual leader of the Shomrei Shabbos Congregation, was present during parts of the examinations said, "I am very, very impressed. The students have a good knowledge of everything that was covered." It was another proud day in the history of Ner Israel.

MEMORIAL MEETING FOR JOHN R. DEVOR

A memorial meeting to mark the shloshim of the late John R. Devor was recently held in Jerusalem. Amongst those present were, Louis A. Pincus, Chairman of the Jewish Agency Executive, and Dr. Israel Goldstein, World Chairman, Keren Hayesod.

Mr. Hyman Bessin, President of the Federated Zionist Organization of Canada, delivered a eulogy. In his presentation, Mr. Bessin stated that: "John Devor's individualism expressed itself not only in great business drive and capacity, not only in dedication to various causes, but above all to Zionism. Even though he was a man with whom you had differences, you always respected him. No one questioned his unselfishness, devotion and utter sincerity. He inspired all who met him with his sense of gratitude of having been privileged to be part of Israel reborn."

Mr. Bessin expressed sympathy to the bereaved family and added that, "His family will find comfort among the mourners and builders of Zion."

MARK LANE ADDRESSES TIMMINS KIWANIS

Addressing a meeting of the Timmins Kiwanis Club on Wednesday, January 5, Mr. Mark Lane, Chairman of the Aliyah Committee, Federated Zionist Organization of Canada, Central Division, referred to Egypt's President Sadit's recent statement that "Egypt will fight the war without compromises" and said "Israel will fight for peace without compromises."

Mr. Lane's presentation was warmly received.

THEY CAME HOME.—This group of Algerian Jews has much to smile about. An oppressed minority in their native land, they have come into their own in the land of their fathers.

Aliyah Office here

ISRAEL IS CALLING

Information for potential immigrants to Israel is available in Toronto at 188 Marlee Avenue, where Colonel Yaacov Kaplan heads the Aliyah Office.

In view of rising Canadian immigration, Colonel Kaplan arrived in Toronto last fall to assume his duties.

Presently on leave from his post as Commanding Officer of the Northern Defense Area of Israel, Colonel Kaplan is a graduate of the Staff College, Israel's highest military school. He has a distinguished record with the Jewish Agency and the Jewish National Fund and has thrown himself wholeheartedly into his work in Toronto.

An interview with the Colonel can be arranged through the Center, and in the initial meeting the rights and duties of the potential immigrant will be delineated and details pertaining to actual settlement and employment will be discussed.

Colonel Kaplan's wide experience in these matters will help a person decide whether he should move to a city or a kibbutz, whether he should study or engage in a trade. The services of the Aliyah Center are also available to businessmen wishing either to invest or initiate business enterprises in the country.

Once approval for immigration has been received Colonel Kaplan will advise the oleh regarding registration, visas, passport pictures, medical forms, etc.

ADVANTAGES FOR IMMIGRANTS

The immigrant has numerous advantages when he takes up residence in Israel, as well as before he even sets foot inside the country.

All his personal effects and household goods can be brought in duty free (car included) or, if he prefers, these things can be purchased duty free in Israel.

The new immigrant is free of income tax for the first three years.

A long-term, low-interest mortgage is available for those who qualify to buy a house or apartment.

Even interest-free travel loans are available in some cases. Such a loan becomes payable two years after settlement in the country.

In addition, for the first six months of his stay, an immigrant's health insurance does not cost him anything.

These are just a few of the advantages available; Colonel Kaplan has information on many more.

OPPORTUNITIES FOR STUDENTS

Immigrant students are also in a fortunate position in Israel.

An immigrant accepted by an Israeli institution of higher learning is eligible for help from the Student Authority, as well as any scholarship and tuition assistance available through this college, university, or technical school.

RESOURCES AVAILABLE

In addition to counselling services, the Aliyah Office can provide numerous booklets covering all aspects of Israeli life and opportunities for the immigrant.

Says Colonel Kaplan, "Once a person has made up his mind, this office will do everything possible to assist him in making a successful Aliyah. But it is the individual who must make the decision to immigrate. No one can do it for him."

NEW IMMIGRANTS AT HEBREW UNIVERSITY.—These young people have just finished their intensive language study (ulpan) for the day. After three to six months they will be fluent enough in Hebrew to follow lectures without difficulty.

JOHN SUGGITT MOURNED AT MONTREAL MEETING

The death of a true friend of Israel is being mourned today in Montreal by the Canada-Israel Chamber of Commerce and Industry at its meeting at Hotel Sonesta.

A former Commerical Secretary to Israel with the Canadian Foreign Service, John Suggitt passed away last fall when he was struck by an automobile during a temporary stay in France.

Born in Saskatoon thirty-nine years ago, Mr. Suggitt was appointed Foreign Service Officer in 1961. After two years in New Delhi, he was transferred to Los Angeles where he remained for four years, having been promoted to the rank of Consul and Acting Trade Commissioner.

In the summer of 1968 John Suggitt was appointed Commerical Secretary to Tel Aviv. Actively involved in the life of the country, he took an interest in the Canadian and American School in Kfar Shmaryahu where his wife Jean and their two sons had been living. John Suggitt wrote two well informed articles which appeared in the summer of 1970 in the Foreign Trade Magazine, "Israel Increasing Imports" and "Israel educates for export and opens markets for Canada". He had many hopes for 1971 including the participation of Canada in the International Trade Fair in Tel Aviv in addition to several other projects.

It was proposed that the membership of the Canada-Israel Chamber of Commerce and Industry create an annual John Suggitt memorial lecture to be delivered by a distinguished speaker to alternate between Canada and Israel before a specially invited audience of members and guests. The Chamber also plans to establish a John Suggitt Fellowship for an exchange program of trainees with Canadian and Israeli firms.

JOHN SUGGITT

It is hoped that this project, a living reminder of John Suggitt's life and example, will also be of real benefit to the individuals concerned and the economy in general.

PURIM TRIP TO ISRAEL

A joyous Purim holiday in Israel is now in the planning stage for departure March 7.

Participants will travel in the congenial company of Philip G. Givens, QC, MP, one of Canada's most colorful public figures. Mr. Givens has a distinguished record of service to Canada, to the Jewish Community and other philanthropic, humanitarian and cultural causes. He is the National Chairman of the Canada Friendship Forest.

Spring in Israel is a thrilling experience, whether you return with cherished memories (as does Mr. Givens, this will be his tenth trip), or whether this visit is your first.

The special schedule includes not only sight-seeing in the united Holy City of Jerusalem, vibrant Tel Aviv and beautiful Haifa, but also "off the beaten track" tour to areas unfrequented by the average tourist. Meetings with government leaders and other prominent people are also on the agenda. In addition, participants will gain a heightened appreciation of the tremendous contribution the Jewish National Fund is making to the economic well-being of the country through its vast programs of afforestation, soil reclamation, irrigation and border road construction.

Participants will travel with El Al Israel Airlines from New York. Official agent for this tour is Aufgang Travel Bureau, 3526 Bathurst St., Toronto, specialist in organizing group and individual tours to Israel. Organizer of JNF, UJA tours etc.

ENGAGEMENT NOTICE

Mr. and Mrs. Benjamin Brock are pleased to announce the engagement of their daughter ROCHELLE SHIRLEY to MICHAEL LEE, son of Mr. and Mrs. Charles Biderman; grandson of Mr. and Mrs. Samuel Biderman. Marriage to take place May 23, 1971.

Jeremy Menuhin, whose American debut as a pianist at 19 has been hailed by critics, has revealed that his father, Yehudi, had discouraged him from a musical career.

I never had any inclination to follow my father in the study of the violin. Everyone called me fishfingers at home because I was so clumsy. I think my father reckoned that if I took up the violin, I would drop it. At least a piano is slightly more difficult to drop.

* * *

Chesterton, the great author, telling of the big electric display ads at night: "It must be an inspiring sight to one who cannot read." Reminding me of Mark Twain's famous observation: "The classics are something that everybody praises but nobody reads."

* * *

Israeli Defense Minister Moshe Dayan's walking stick played a big part at the Israel Variety Club's annual banquet in Tel Aviv recently. It was auctioned off for $650 to help bring the evening's receipts to $23,000, all donated to children's charities.

* * *

One of the legends about Coco Chanel was that her true love was killed in World War I. When the war ended and saw the returning French troops being embraced, she decided to put the whole world in mourning for her lost love and invented basic black. Chanel told Joanna Pettet: "Take life like a toboggan ride. Don't look back, and enjoy the ride."

Chanel said: "I never lend money; I give it. It costs the same."

* * *

Sargent Shriver said of his listing as one of the world's best-dressed men that in terms of cost effectiveness it showed a remarkable return. His wife Eunice had told her mother: "This should make you very proud -- to have a son who's been voted among the world's most admired men and a son-in-law voted among the best-dressed."

* * *

Richard Kollmar, who died recently, was a man of varied talents. He played the juvenile lead in the Walter Huston musical "Knickerbocker Holiday" and produced the musical "Plain Fancy." He once hypnotized Gypsy Rose Lee, then, using post-hypnotic influence, had her complete writing a book and a play. Kollmar signed to produce her musical and agreed to all her demands.

Her lawyer asked Kollmar: "Say, who hypnotized whom?"

* * *

Jackie De Shannon once traveled with the Beatles: "My job was to keep the audience happy while the Beatles were combing their hair."

* * *

Arthur Goldberg said he'll again give the Columbia Law School seminar on negotiation and the art of diplomacy. At last year's seminar he asked the class: "What was wrong with the first paragraph of President Nixon's speech to the General Assembly, as compared to Gromyko's opening paragraph?"

Unlike Nixon, Gromyko began by saluting the Assembly's President, Liberia's Angie Brooks, and Secretary General Thant.

* * *

Federico Fellini says he agreed to portray himself in "Alex in Wonderland" only "because of my enormous vanity."

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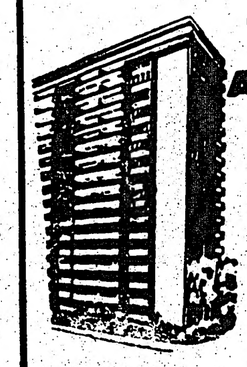

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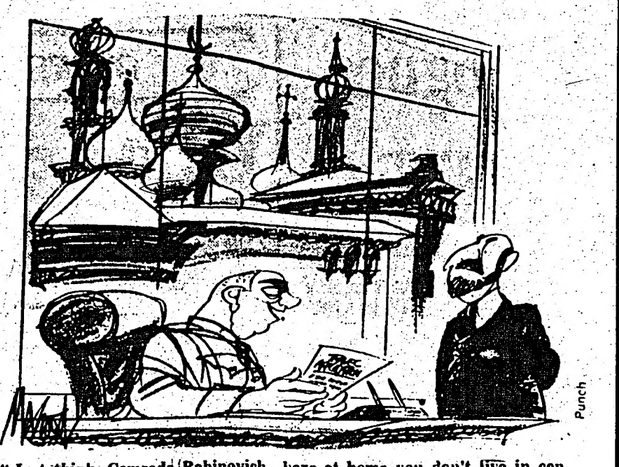
25th of Tevet 5731
Sidra: Va'era
Candlelighting: Toronto, 4:57; Montreal, 4:28



"Just think, Comrade Rabinovich—here at home you don't live in constant fear of being hit by a Russian missile—but in Israel?"

Punch

To Ottawa—a question

LONDON AND PARIS

The Canadian Government has been very outspoken in condemning Britain's intention to supply arms to South Africa. Yet not so long ago it became known that the Government of France has decided to become the number one supplier of arms to Libya and other countries whose governments are committed to war against Israel.

Is it too much to ask whether this double standard in treating merchants of arms is discriminatory and, if so, why?

Healthy neurosis

THE BATTLE FOR FREEDOM FROM RED TYRANNY

It is very easy for a newspaper like the Toronto Star to dispense with the Jewish Defense League in a chivalrous manner by quoting those who are opposed to violence. One cannot blame the Star, or any other general newspaper, for taking the easy road in dealing with the problem that recently caused a split within North American Jewry.

However, the emergence of Rabbi Meir David Kahane as a leader of world Jewry cannot be dealt with by Jews in this cliché manner. The militant leader raises problems which all our friends' editorials have not answered.

For example, Rabbi Kahane said last week that the bridge of understanding between the United States and the Soviet Union could not be built upon the bodies of Russian Jews. If one carefully analyzes similar attitudes and counter attitudes in the years 1933-1945 one remembers that many voices were stifled, voices that demanded from the democracies that the sacrificing of Jewish lives be stopped and that the Jewish future in Europe not end on the altar of an imaginary accommodation with Hitler. Then, as today, one can cite many well-meaning voices within and outside Jewry which called for good behavior and calm when faced with Nazi threats. One has only to recall such an eloquent and sincere voice as that of Leon Blum, a Jew who was the first Jewish Prime Minister of France in the Popular Front Government, who profoundly believed that an arrangement with Hitler would be feasible. He—as well as the American president, Franklin Delano Roosevelt—could not have believed that Hitler actually planned to physically exterminate the Jewish people. Nor did the Jews themselves, led by liberal well behaved organizers of communities, accept the possibility that a government actually would conspire to kill men, women and children only because they were "Jews".

What our generation of survivors should learn from the tragedy that befell European Jewry is to believe those who publicly state that they are our enemies.

When the Soviet government arms the Arabs for a war against the Jewish State one should accept both possibilities; one, that Russia and its Arab satellites only threaten the Jews; two, that the enemies of Israel mean what they say when they agitate millions of unsophisticated peasants into a war of extermination. For once let us believe it. And if we believe it, we may find the way to prevent a new calamity.

It is our humble opinion that those who flatter the Soviet Union by stating that the Jewish Defense League is provoking Moscow into oppression of Jews, or that the Soviet Union would not engage in such excesses of avowed enmity were it not for provocation by the militants, certainly do not serve the cause. It is a perversion of truth which only serves the Soviet government to avoid confronting the issue.

Those "liberals" who incessantly attack the militant Jews of the United States have nothing to show in their record, either in the field of defending the Soviet Jews, or in the struggle for reducing tension between Jews and black antisemites in America. In fact, many organizations against racial discrimination south of the border were projected into existence by liberal Jewish groups. Today these liberal Jewish groups would be embarassed were they sensitive to the judgment of history when counting the non-Jewish voices now being heard in protest against the Soviet Union.

Does this mean that the militants are always right and the socalled liberals always wrong?

Certainly the Jewish people will not accept becoming cavaliers of violence. Nor should Jews become embarrassed by militancy to a point of accepting the antisemitic theory that Jewish organizations and the Jewish community should be held responsible for any expression of anti-societal attitudes by Jews.

The Jewish militants are nervous. They express the neurosis of our Jewish generation. While fighting the "establishment" in our opinion they commit the same error by reducing the problem of the Jews in the Soviet Union into an issue of Jews versus Red tyranny. As in the case of Hitler, Red tyranny is not a menace to Jews only; it threatens the very foundation of our existence. When the Soviet Union attacks the Jews it also persecutes its most celebrated intellectuals. The Soviet Union, which has adopted the role of the champion of minorities and of nations subjugated by colonialism, is the most vicious imperialistic power in today's world. Without paying any attention to public opinion, it dares enslave such civilized peoples as the Czechs. It dares oppress its own citizens in a manner no one in our free North American society would tolerate.

Therefore no one should rush and condemn any form of protest against Soviet tyranny. For in the words of the Fathers of the American Revolution,—no matter how hysterical the expression of struggle against Soviet oppression may seem,— "resistance to tyranny is obedience to God".

ASK THE RABBI
a JCNS featurette

Q. How long after a meat meal can one partake of milk foods? There seems to be differing practices.

A. The Talmud (Hullin 105a) does not speak of a definite time lapse but that milk should not be partaken of after meat at the same meal. It appears that the normal practice was for dairy foods to be eaten at the next meal whenever it took place provided that the mouth was thoroughly washed in between. However, in the same passage it is stated that the specially pious would not eat milk foods on the same day as they had eaten meat.

The Shulchan Aruch (Yoreh Death 89,1) records two opinions; one requiring a person to wait one hour, the other requiring him to wait six hours. The usual Ashkenazi practice has been to wait six hours but in some parts of Germany they waited three hours. So it all depends on one's custom. So far as I am aware the custom in Orthodox circles has been to wait three hours.

Q. How can the Beth in certify a function as being kosher if unsupervised wine is served?

A. Strictly speaking the term "kosher" is used only of food that one may eat because it does not contain any trefa fat and the like or because it has been adequately prepared, e.g. meat that has been salted and of an animal that has had shechita. Wines do not fall under this category.

If the term "kosher" is used of wines, it refers to the fact that Gentiles have not handled it, either before its manufacture or afterwards. The prohibition of Gentile wine is rabbinic (though based on the injunction against using wine poured as a libation on an idolatrous altar) and its aim was to discourage social intercourse between Jews and Gentiles.

During the Middle Ages some authorities favored certain relaxations of the full prohibition on the grounds that the Gentiles of those days were not idolators, as they were in the Talmudic period. Some Jews, otherwise observant, consequently treat the whole matter of Gentile wine rather lightly. However, there is no doubt that according to the strict din such wine is forbidden. (The Sephardim are specially strict about this prohibition and at functions catered under Sephardi supervision only "kosher" wine is served).

I suppose that the attitude of the Beth Din is that while they do not accept responsibility for the wines served, there is no reason why they should not see to it that the food served is kosher. Their argument appears to be that it is better to turn a blind eye to what, on any showing, is a lesser infringement of the din for the sake of proper observance of the kashrut laws.

LETTERS TO THE EDITOR

Pearson agrees with Lubavitcher Rebbe

Dear editor,

With reference to your leading front-page article on the Jewish hostages of the USSR, and the extensive letters to the editor on this subject, (Jan. 15), I would like to note the following:

There is no doubt in my mind that many of the demonstrators are truly and sincerely concerned about the plight of their brethren behind the Iron Curtain. Moreover, I know that many of them would literally do anything, give wholly of themselves to help Russian Jewry. But at the same time one must regretfully note the attitude of what seems a vast number of participants. The letter by Mark Michaels and Mike Luther reveals that no less than some of the actions we witness.

For a great number of people these demonstrations are exciting exercises at self-exhibitionism. Their basic motivation is the 'action' involved, the 'something to do', and their principal reward is the publicity, the having their antics and names in the papers and their pictures on television. Note how disillusioned those gentlemen were by the 'meagre coverage' their theatrics got. They state in disdain that the arrests and demonstrations were a waste because of minimal coverage by the media. Why should they be disappointed? Didn't the Russians get the message? Didn't the Canadian Government get the message? Didn't the public at large hear about it? What more could they want? I suggest it is not that they wanted 'more' but that they wanted, and expected, something different: sensational news stories illustrated by revealing pictures and more detailed biographies. One only needs to hear sometimes -- as I did -- their excited reviews of demonstrations, especially those they regard as 'successful ones', to understand them and their motives.

And the 'Establishment'? It, too, is no different at all. Against their true will they are dragged along by the waves of public emotions. They cash in on a viable issue to show the outside world that they are 'with it'. They participate for the simple reason of fear of being ignored and surpassed in an issue involving Jews. They play along to save their public image and above all their public-funded offices.

I wonder very strongly what would be the reaction of all these if called upon to make a personal sacrifice. Would they be willing to handcuff themselves to public buildings in Moscow or picket the Kremlin? If they really wanted to they could do it. It has been done before. And imagine the world-wide publicity this would get! Or do they prefer to play the hero in safe Ottawa with the maximum risk of a night in jail and a 25 dollar fine collected from others? On a less dramatic level, what would happen if, for example, each one were called upon to donate a month's salary -- which at worst means foregoing some luxuries Russian Jews don't even know exist -- for purposes of sending foodparcels, clothing, Matzos or religious articles to our brethren in the USSR? How many would then run to man the front-lines?

A bit more sincerity, a little more rational consideration, rather than wild theatrics, would be better for all concerned: for both Russian Jews as well as those who profess to be concerned about them.

Now as for the basic question of specifically Jewish demonstrations altogether. You quoted extensively the radical differences in opinions, and I admit that they pose a fearful dilemma. But surely a still more basic question must be asked: what are, or may be, the consequences of any actions taken? The fact that most serious, concerned Jewish leaders, universally recognized as such and deeply involved with this and related problems, have strong reservations, and facts upon which to base their reservations, cannot be shrugged off lightly. It is quite obvious that the Russian problem is not the same as the German one was. Emotion, regardless how strong, should not be allowed to overrule reason -- especially when only others may suffer from it. The JDL has my full sympathy for its actions as a Defense League relating to issues confronting local Jewry. But their activities, and no less their pronouncements with reference to the USSR must be condemned from every point of view and can only, Heaven forfend, precipitate grave consequences. Moreover, they cast doubts, at least in my mind, on the motives and aims of its leaders and spokesmen in general.

In this general context I should like to quote from a personal letter sent to me seven years ago by the former Prime Minister of Canada, the Rt. Hon. Mr. Lester B. Pearson. The relevant quote from this letter, dated November 14, 1963, reads as follows:

". . .concerning reports from the Soviet Union that Jews are suffering from discrimination and antisemitism -- I share your concern over this development. While I doubt that there is a state program encouraging antisemitism, it cannot be denied that in certain areas of the USSR there is a historical tradition of antisemitism among the population. It is also a fact that there is a traditional Russian suspicion of any group that has foreign connections. Historically there has been a determination on the part of the Soviet authorities that the population's allegiance and loyalty lies only to the 'motherland'. The creation of the State of Israel heightened the existing suspicion of the Jewish community in the Soviet Union which, it was feared, would accord primary allegiance to the new state and only secondary loyalty to the USSR. This suspicion continues and it has been the policy of the Canadian Government, therefore, to avoid any action which would emphasize the Jews' foreign connections and thus confirm Soviet fears. We would therefore be loath to make representations directly from the Canadian Government to the Soviet Government, as you suggest, because it would emphasize the foreign ties and might provoke a renewed drive against the Jews.

"Although the Third Committee at the United Nations will not be discussing the question of religious intolerance in any detail this year, the Canadian representative will at some point be making a statement on human rights. If an appropriate occasion arises, it might be possible to make reference in a general way to religious persecution in the Soviet Union, which is not directed only against those of the Jewish faith. For the reasons outlined above, however, I would prefer that strictures on the practice of the Jewish religion not be mentioned specifically. . ."

These well-considered words of a world-renowned statesman are deservant of serious thought and reflection and should be studied for all their implications.

Rabbi J. Immanuel Schochet
Downsview, Ont.

"Call To Reason" criticized

Dear editor,

This letter is in reference to the plea, "Call to Reason", appearing in your issue of January 8th, 1971.

In countries where Jews were oppressed, they were put into a ghetto, and thus forced to live on a different scale than the other citizens of the community. In the enlightened countries where our rights are established and our liberties made secure, it seems to me, that from time to time our socalled leaders advocate that we retire into a ghetto voluntarily. We should not drive around in Cadillacs or Lincolns, our wives should not wear minks, we should not be in evidence at expensive hotels or restaurants and we should not live in elegant homes or apartments, just because we are Jews, and, according to these pseudo-leaders, we should know our place. . .

Thus they assign to us a place in society which the antisemites used to allocate to the "Sheenys"; in fact, they are actually replacing these antisemites in their attitude as to how they think Jews should behave and live.

The fact is that Cadillacs and minks are available to those that can afford them. It is no more wrong for a Jew to own one than for an Anglo-Saxon, an Italian, a Frenchman or what have you. Some decades ago when antisemitism was in the ascendant in Canada and the United States, our defamers used to accuse Jews of controlling the banks, the communications media, the financial institutions, etc. and representative Jewish bodies like the Canadian or American Jewish Congress and B'nai B'rith spent many thousands of dollars trying to show that these "accusations" are not factual. In short, our "defense" as far as our leaders are concerned, merely consisted in saying "it is not so".

Is it a crime to be a banker? Is Lord Thomson of Fleet a criminal merely because he controls so many newspapers? Are J.P. Morgan or Vanderbilt, criminals simply because they control such wealth? I have always contended that the "defense" we put up is stupid. We should have staunchly asserted that if we have the ability to be bankers, there is nothing wrong with it, if we are supposed to have equal rights.

Now comes the plea you published, implying there is something wrong with Jews who spend lavishly on Bar-Mitzvahs or Weddings. Income, according to the classic economic definition, is "the enjoyment of wealth or of services". Money is simply a practical means of accomplishing this enjoyment. Various people enjoy various things. Some, by nature, do not like ostentation, while others are extroverts and derive a great deal of satisfaction in having many of their friends and relatives share with them, on an elaborate scale, celebrations which come but once or twice in a life time. If they can afford it, and are willing to spend such dollars in order to obtain such satisfaction (or actual income) why shouldn't they, even if they are Jews?

There would be some sense to the plea if such money were spent in ostentation instead of support for Israel, instead of UJA, Talmud Torah, United Appeal, etc. But the fact is that Toronto is one of the world leaders in its support for Israel. During the Emergency Appeal in 1967, the Jewish community sent some eleven millions, which has established a record for all time. Wealthy Jews and representative Jewish organizations, such as B'nai B'rith, made special loans at banks, and poorer Jews mortgaged their homes. Each year Toronto subscriptions for Israel Bonds per capita is the highest in the world. We oversubscribe the UJA the fine Talmud Torahs, and the United Appeal.

I challenge makers of the appeal to tell us in what way the private enjoyment of the incomes we have, interferes with what we are doing for our brothers in Russia, or our kin in Israel. The ostentation which gives some people inward spiritual satisfaction also gives them strength to assert themselves as Jews, proud of their heritage, and of the exercise of their influence their wealth helps them to exert. If they were to retire to a ghetto voluntarily, and say to themselves they must not do this or that because they are of the tribe of the "wandering foot and weary breast," and must know their place, they would also not have the stamina to support effectively the causes of world Jewry as they are eminently doing now.

I fail to see where Kuznetsov and Dymshits will be spared the agony of Soviet prisons, if, because I am Jewish, I should refrain from buying a Cadillac if I can afford it. On the contrary, by asserting my right to do what it is legal for anyone else to do, I derive strength and self-confidence, which I may put to use in a practical way to combat Soviet Tyranny or Arab stupidity.

Samuel Bernstein
Toronto

Rabbi's work praised

Dear editor,

My hearty congratulations on your recent article, "Miracle in Migdal Haemek" (January 8th).

Rabbi Grossman should be commended on his important work. It is wonderful to see that there are young people of his calibre active in helping those who are lost find new life.

The article was very powerful, and was very effectively written. I have bought extra copies of your newspaper so I could cut out this beautiful article and send it to my friends.

I would like to congratulate whoever wrote this acticle along with Rabbi Grossman.

Lola Harrisson
Toronto

KEEP SMILING

An old time New York rabbi fulfilled his life's dream and went to Israel. The man was a wonderful person and could only find good in whatever he saw.

The greatest thrill of all he felt was to be in Israel for the high holidays. Sure enough on Yom Kippur the old timer was walking toward the synagogue and saw a young man eating a sandwich.

The old timer walked over and said softly, "I suppose you didn't realize today is Yom Kippur the day of the fast?"

The young man looked back and said, "No, I knew today was Yom Kippur."

"Then of course you know, for a Jew to eat on this day is a sin," the rabbi explained.

"Yes I do," the young man returned.

"Then you must be a sick man and your doctor ordered you to eat every day and not to fast," the rabbi declared searching for an answer.

"I'm in perfect health," exclaimed the young man.

The old timer smiled warmly and looked toward the heavens. "L-rd of the universe -- what a remarkable land this is! Here in Israel a Jew would rather admit that he is a sinner than tell a lie!"

"But I'm not Jewish," exclaimed the young man.

"Noch Besser!" exclaimed the old timer -- .

* * *

A child who gets raised strictly by the book is probably a first edition.

* * *

Sometimes adult education begins with a teenage marriage.

SERMON FOR THE WEEK

If the people do not respond

The Lord spoke to Moses, saying: "Go, speak to Pharaoh, King of Egypt, that he let the Children of Israel depart from his land." But Moses appealed to the Lord, saying: "The Children of Israel have not listened to me; how then shall Pharaoh hear me, a man with a speech impediment?" (Exodus 6:10-12).

Whenever he read this passage, Rabbi Samuel Moliver, an ardent Zionist, would sigh. "These verses puzzle me," he said. "Why did Moses argue with God? Why did he not try to find out what Pharaoh's reaction would be? Actually, I think these verses should be interpreted to mean that Moses said: 'What will happen if Pharaoh listens to me and agrees to let the Children of Israel go, but the Children of Israel refuse to hear me? I had better seal my lips and remain speechless.'

"This interpretation came to me," continued Rabbi Moliver, "when I considered recent events. After Theodor Herzl had finally persuaded the Turkish government to sell to the Jews a large tract of land in Palestine, he was thrilled by this diplomatic achievement. He appealed to Jewish philanthropists, and later to the Jews in general, for the necessary funds to make this purchase. He expected an immediate and overwhelmingly affirmative response. At long last, the Jews were to have the opportunity to return to their ancient homeland. But what did actually happen? The Turkish government listened and was willing to sell the land, but the Jews turned a deaf ear. Herzl, like Moses, was dismayed."

It is among the tragedies of history that often the most stubborn opposition to inspired leadership comes not from our enemies but from our own people. "They that would destroy and make you waste shall go forth from you" (Isaiah 49:17).

FROM HEAVEN ON YOUR HEAD, by Dr. S.Z. Kahana, adapted by Rabbi Morris Silverman. By arrangement with Hartmore House, Hartmore House, Hartford, Conn.

YOSEF TEKOAH

by RICHARD YAFFE

Envoy extraordinary

JCNS exclusive from New York

Israel's UN representative—or to give him his official title, his Excellency, the Israeli Ambassador to the United Nations—Mr Yosef Tekoah, looks the mildest of men. Ultra-conservative suits hang easily on his medium frame; his hair has thinned down to a tuft in front; his voice is low and his smile shy as he talks to people he knows in the corridors, puffing away, meanwhile, at his ever-present pipe.

That is how he looks. Inside that conservative suit and behind that shy smile is the prime twister of the Russian bear's tail at the UN and the scourge of the Arab delegations in debate.

He is at his best when he tangles with the Russians, especially when the subject is the Jews in the Soviet Union. He is awed neither by power nor position—Mr Jacob Malik, the USSR's UN representative, is a Deputy Foreign Minister—nor by the number of adversaries against him at the table.

There are critics who say that Mr Tekoah is sometimes too emotional, and prefer Mr Abba Eban's cool rhetoric to his hot words. But there is no one to say that there is no conviction behind those words.

The shyness, however, is real. He will not talk about himself, even to say where or when he was born (March 4, 1925, in Poland).

He took up his present post two years ago, well prepared for his task. He had served the delegation before, both as a delegate to sessions of the General Assembly and Security Council, and later as deputy and then acting head of mission. He has also been Ambassador to the Soviet Union and later to Brazil.

Knowing Russia first hand, having had pleasant dealings with Latin America, where he is remembered fondly, and having dealt directly with the Arabs—all these have made him an outstanding spokesman for Israel and, frequently, the Jewish people in general.

BOOKS OF THE WEEK

Dr. Arnold Ages

PIKE'S WIDOW SPEAKS

THE SEARCH. By Mrs. James Pike. Bantam.

This column rarely features books dealing with spiritualism, black magic or other bizarre cultic forms. The mainstream of Jewish thought has always been hostile to magical approaches to religion, seeing in them attempts to avoid the prescribed rituals or halakhic regimen or to minimize the effect of G-d's laws on man.

Mrs. James Pike's accounts of the life and death of her husband, because the events surrounding his unfortunate demise in Israel, is worthy of discussion here.

That his end came in Israel is not accidental; Pike and his wife had come to that country to fulfill their lifetime ambition to write a book about the origins of Christianity. As co-authors they felt that a sojourn in Israel would help them grasp a reality not available to them through reading or discussion.

Before news headlines told of Pike's being lost in the Judean desert in 1969, his name had become a household word in North America. Known for his iconoclastic views on Christianity, he had often been the target of much criticism and abuse.

Although a Bishop of the Episcopal Church, Pike had the temerity to deny most, if not all the cardinal Christian theological concepts.

At one point in his stormy career Pike was the object of a heresy trial -- an event which was unprecedented in American religious life.

Criticism of the one-time attorney was always strong, but it increased in intensity when he began to develop an interest in spiritualism. His identification with this phenomenon was strengthened after the tragic suicide death of his son.

Several years ago in Toronto Pike participated in a live seance on a local television station. It was during this program that Bishop Pike claims to have made contact with his dead son through a medium. According to Pike the medium revealed details about the deceased known only to the father and son.

Bishop Pike's personal role in spiritualism led to an even deeper study of various examples of telepathy, reincarnation and communication with the dead.

Pike was a restless man whose search for ultimate truth could never be arrested or satisfied. In her memoir, Mrs. Pike tells us that the title of her book, THE SEARCH, refers not only to the effort to find Pike in the desert near the Dead Sea, but also to her husband's unquenchable search for divine truth.

Mrs. Pike is no literary giant, yet there is a compelling simplicity in her account of the Israel trip. Details about the fateful final journey add maximum effect to a tragic tale.

We are told, for example, that on the day their terrible adventure began, the Pikes were on their way to accept a dinner invitation from Professor David Flusser, of the Hebrew University.

When the Pikes first realized that they were lost and that they might not make it back to civilization, one of their first thoughts was that David would be wondering what happened to them.

Another revealing detail in the narrative is the description of the couples' reaction to the heat of the desert. Neither of them had ever experienced anything so excruciating in their lives. Added to the heat factor was the element of thirst -- something which became a life and death matter, after a lone bottle of coke was downed.

Mrs. Pike, as is well known, reached the safety of a bedouin encampment. Her husband died, apparently as a result of a fall down a gulley, as well as from the exposure to the merciless desert sun.

There is much pathos in that part of Mrs. Pike's account which describes the subsequent attempts to find her husband. With the help of Israeli police the entire area of his supposed accident was thoroughly combed, but without success.

Readers may find this part of the book a little too taxing for their credulity, for here Mrs. Pike details the various communications sent to her from mediums and diviners who informed her where her husband could be found.

It should be noted that most of those who so communicated asserted that James Pike was still alive and that his rescue was imminent. It is apparent that Mrs. Pike derived great solace from these commiserative messages for she describes them fondly.

What is all the more surprising is Mrs. Pike's continued infatuation with the spiritualistic cults when in actual fact her husband, when found, was dead -- the mediums were wrong!

THE SEARCH is a confused, irrational and uneven book but it has an almost macabre interest in its delineation of a soul in torment.

ONE OF THE PRETTIEST GHOSTS AROUND.—Amanda Reiss plays the scatterbrained medium in "Blithe Spirit", now at Toronto's O'Keefe Center.

Theater in Toronto

by Stephanie J. Davids

OH COWARD!

If you want a thoroughly enjoyable evening of light entertainment, go see OH COWARD! still playing at The Theater in the Dell after over 180 consecutive performances. The layout of the theater itself contributes to the informal and cosy atmosphere of the evening. Set up more like a nightclub than a theater, it allows you to relax around one of the many small tables and to have drinks and sandwiches during the show. The audience, however, was attentive and quiet, without the usual boistrousness and chatter which distracts from the performance in a regular nightclub.

The format of OH COWARD! reminds one of JACQUES BREL IS ALIVE AND WELL AND LIVING IN PARIS, but moves at about 3/4 the pace. Like its counterpart it draws all its material from the songs of the writer, as well as from his comments and autobiography. The presentation, then, combines songs with short quips and longer readings. Even within the songs themselves there is variety as several moods, tones, and themes are shown. We see Coward at his nastiest best, pricking our very smug and proper sensibilities in such songs as "Mrs. Worthington" which is a clever attack on middle class morality. Coward may be best known for his quick patter in such songs as "Mad Dogs and Englishmen" and for his satire as in "Mrs. Wentworth-Brewster", but the audience, mainly middle-aged, really went for his nostaligic schmaltzy music of the twenties.

In all these songs the lyrics came through very clearly although the singers' voices were not extraordinary. Fortunately, they were not burdened by a loud and brassy orchestra which could have drowned them out. Rather, the music complemented the vocal renditions very nicely.

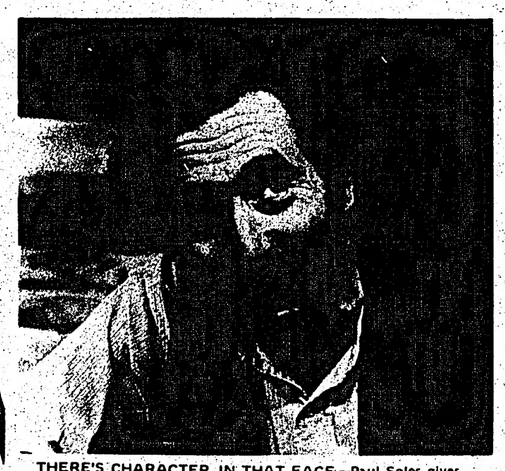
The cast is very small, consisting of only three actors/singers. Jack Creley, a veteran of Stratford, New York theater, TV and films, gave the strongest performance, ably assisted by Patricia Collins and Gordon Thompson. They deliberately did not take advantage of the air of intimacy suggested by the size and arrangment of the room. Instead they performed in an overly formal stylized manner to convey a caricature of the straight-laced Englishman.

Noel Coward was the darling of an England which is no more. For a while that England comes alive again at The Dell.

ATTACK ON CRITICS

Duesseldorf, (JCNS). - The Oberammergau village authorities have made a vigorous attack on critics of last year's performances of the passion play produced there every ten years.

This campaign, the report said, was supported by the German mass media, including above all the news magazine, Der Spiegel, as well as by certain Church circles.



THERE'S CHARACTER IN THAT FACE.—Paul Soles gives a distinguished performance in Fry's "A Yard of Sun", currently in repertory at the St. Lawrence Center.

toronto after dark

'THE BROTHERS' -- A FESTIVAL

January 29, 1971, has been fixed as the opening for "The Brothers", A Festival, from the original by Publius Terentius Afer (Terence).

Artistic Director Ernest J. Schwarz has collaborated with Rex Deverell (book) and Mick Erbe (music), in creating a theatrical collage in a festival setting, that takes an episodic look at the human paradox. It is a total experience, explored through comedy, song, mask and mime.

Cast members of "The Brothers" are the same as in the last, highly successful, Studio Lab Theater production "Dionysus in '69" (and '70): Rosemary Burris, Pauline Carey, Rita Deverell, Fran Gebhard, Geza Kovacs, Nick Mancuso, Don Porter and Norman Quinlan.

"The Brothers" was first presented in 160 BC, one year before the playwright's death.

The Studio Lab Theater production is the first time "The Brothers" will be seen in Toronto.

MARY, MARY

A hit Broadway comedy whose flawless pacing and warm, sharp humor will likely make it a theater classic, "Mary, Mary" is now playing at The Theater, St. Lawrence Center.

The play's principals, a divorced pair of New York sophisticates who discover each other as human only when they have lost their marriage, find that one's true love is always disguised, occasionally as one's own husband or wife.

In the cast are Dawn Greenhalgh, Ted Follows, Gale Garnett, Bernard Behrens and Bill Walker.

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Bogus beigels

STREET SOUNDS OF OLD ISRAEL

JCNS exclusive from Jerusalem
by GERALD KAUFMAN

Israel is a bedlam of noise. You hear it the moment you set foot there, as the Lydda airport ground mechanics engage each other in the latest instalment of what is clearly a long-running altercation.

In residential areas mothers bawl out of the windows for their children, and the children bellow back that they cannot hear themselves being called. Drivers of jammed, stationary cars pause from arguing loudly with one another, only to participate in even more indignant exchanges with policemen prowling around armed with notebooks.

Small ugly dogs can be heard yapping in what they hopefully assume passes for canine Hebrew.

Amid all this random hubbub, there is a surprising absence of what might be described as noise with a purpose. Where, I ask, are the Street Cries of Old Israel? After numerous visits I have been able to discern only three.

The first, to be heard particularly at Tel Aviv bus station but also elsewhere, is emitted by gaunt truncated men lugging around huge, unwieldy rectangular containers. "Artik-Kariv," they call out in what seems to be obvious pain. Every child around is galvanized into echoing their cry, as if in justifiable sympathy. They are the ice-cream men, shouting out the commercial appellations of the two kinds of wares they purvey.

From smaller, apparently more desperate men carrying more manoeuvrable baskets which nevertheless are easily liable to damage your ribs, comes the shy, almost affectionate cry of "Beigelach, beigelach."

But do not be deceived; these are not authentic beigels. The Israelis are incapable of producing them, just as they are incapable of producing a decent cup of tea (either the water is not boiling, or else the milk is) or a tolerable film. What these men are trying to pass off as beigels are alien objects which are akin to American pretzels.

The third cry is the most powerful, and can be heard from salesmen of all ages. They carry flapping bundles of newspapers and, as they go, call out objectionably, "Maariv, idiot."

At first, when my knowledge of Hebrew was even more sketchy than it is now, I was under the impression that this was a part courteous, part rude greeting to strangers, and that it meant, roughly, "Good evening, fool." This impression was heightened by the explanations of helpful friends, who would dig me urgently in the arm and insist: "Pay attention. The man is calling to you."

Eventually I discovered that these itinerants were in fact newspaper vendors; that, this being Israel, they impartially sold both of the evening newspapers which are engaged in cut-throat rivalry with each other; and that their cry consisted of "Maariv" (the name of one newspaper) and "Yediot" (short for Yediot Achronot, Maariv's competitor).

These, then, are the three Street Cries of Old Israel which I have been able to discern. If any reader can add to my limited glossary, I shall be glad to consider authenticated submissions. But, please, they should be accompanied by a translation, an interpretation and a guide to pronunciation. This is delicate ground on which we are setting forth as pioneers.

Jericho-born Gloria Sofer (née Stewart), Israeli television's Arabic announcer, has been converted to Judaism from Catholicism by the Chief Rabbi of the Israel Defence Forces, Major-General Shlomo Goren.

YEMENI BOUTIQUE

JCNS exclusive from Jerusalem

Tourists in Israel will be interested in the opening of the first "Yemeni Boutique" at the Batsheva Crafts Corporation, near Dizengoff Street, the heart of Tel Aviv's shopping center.

The Crafts Corporation was founded by Mrs. Batsheva de Rothschild about ten years ago, with the aim of raising the quality of Israeli gift-wares, and now employs more than 200 craftsmen.

The boutique stocks fashion (with Yemeni embroidery) as well as jewellery, household gifts and hand-woven fabrics.

There will also be daily demonstrations of weaving, embroidery and jewelcraft by Yemeni craftsman, and visitors will be invited to take Yemeni coffee to a background of appropriate music.

PRECEDENT SET IN HAIFA

JCNS exclusive from Haifa

The Haifa Rabbinical Court has annulled a civil marriage contracted in Riga by a Jewish couple, despite the opposition of the husband to the annulment.

This is believed to be the first such decision by an Israeli or any other Orthodox rabbinical court.

The woman, a doctor, claimed that the marriage was fictitious in that it had been contracted only in order to facilitate the couple's emigration to Israel. Otherwise, she said, she would never have married the man, a postman.

Apart from alleging ill-treatment, the woman said the man had agreed to give her a divorce in return for a cash payment, but had then asked the court for a ruling known as "Shalom Bayit" (domestic pacification).

The court found that this was only another attempt to extort money and that it empowered the court to declare the original marriage void.

HUMAN RELATIONS

Dr. Rose N. Franzblau

HAPPINESS IS . . .

QUESTION: I am 31, married to a wonderful man, 44, his first marriage. Through a previous marriage, I have a son, 10. They get along famously.

My mother-in-law, my husband's two brothers, and their wives seemed very nice to me until our marriage. Since this was my second marriage, I wanted a small one, so only the oldest child of each brother's three children was invited to the wedding reception.

It was obvious when they arrived that they were quite bitter. To this day, they haven't gotten over it. That their bachelor brother finally married and is happy, does not seem to be enough for them.

At affairs we are seated at the same table but hardly speak to each other.

His mother constantly wants to come and visit us for a weekend, as she does with her other sons.

A niece's confirmation is coming up soon. My son wasn't invited, but a number of nieces and nephews were. At first I was so hurt I didn't want to go, but finally decided to attend. My husband asked that I try to be friendly, as though nothing had happened.

ANSWER: In any second marriage, even when the first has been a good and loving one, more than the usual adjustments have to be made. There may be children of the first marriage, who are constant reminders of the mate's first love. There are also loving relatives like grandparents, who want to be closer than ever to the children or the wife of the departed. Because of this, the departed one is seen, deep down, as an ever present rival or competitor.

This is somehow different after a divorce. Psychologically, the new mate feels even more loved and wanted, because the former one was rejected. But at the same time, he wonders whether the same thing will happen to him.

When he accepts the child of a former marriage, the new mate feels that he is really being a loving husband and father. But because he has taken on additional responsibility, he wants the wife to give him special love and appreciation for what he is doing.

Perhaps you didn't want a big wedding because it represented a public announcement that you had not done too well in your first marriage. As far as your husband's family was concerned, it was his first, and wanting a big wedding where all of the family could rejoice with him, they may have been showing total acceptance of you. By inviting only the oldest child of each brother, you were, in a way, excluding and rejecting part of the family.

Your feeling that the family should have been happy that at long last their bachelor son and brother had married and was happy, suggests that you were conferring a great gift on them, as well as on your husband, when you took him in marriage. It may be that just as you see your divorce as a blot on your escutcheon, you see his bachelorhood until the age of 44 as a weakness and a failure, which counterbalances it.

* * *

Not inviting your young son to the confirmation may well be a pay-back for excluding their children from the wedding. Should this be so, it is using children as a weapon with which to tell each other off, and is both immature and psychologically inappropriate.

When you consider only the youngster who is being confirmed and show your pleasure at this wonderful occasion in her life, all your in-laws are bound to feel that you have finally accepted them.

When you become as close to your husband's family as he wants you to be, he will not feel torn and divided within himself. You will then be a united family, which, hopefully will grow.

My Uncle Mendel

by Ruthie

All of us, I'm sure, can boast of an Uncle Mendel. We wouldn't dare invite him to our home were we to entertain guests "of importance." However, when it comes to major or minor catastriphes, we couldn't do without him.

My Uncle Mendel is a caricature of all Uncle Mendels. He is elderly, short, fat, bald, near-sighted despite his thick-lensed glasses. My children love to provoke his laughter. His stomach heaves up and down, like a ship in a storm. His pockets are always full of surprises. Nothing expensive, mind you, for he and his wife, Mume Raizl, are barely sustained by the monthly social security and old age pension checks. However, his presents are just what children love—packages of chewing gum, bags of gumdrops, licorice sticks, pretzels, peanuts. The joy he finds in their upturned, eager faces compensates for his childlessness. Uncle Mendel has adopted the whole world.

When things sometimes go wrong, Uncle Mendel is always ready to lend a hand with his philosophy. "Don't worry, MEIN KIND. It's not so bad. So you lost your job! So you can't meet the mortgage! So long as you have your health! "SVET ZICH OISDREHEN!" Uncle Mendel must have special consideration from Heaven, because, believe it or not, everything comes out all right.

At a family wedding, there's Uncle Mendel playing 'host'. Nobody asked him to, but there he is in the middle of everything. Most important, he 'breaks the ice'.

The MACHATUNIM stand like sentinels on either side of camp, sizing each other up. Each wonders if the other is good enough for its family. Uncle Mendel doesn't take the time to wonder. With a glint in his eyes and a GLAIZEL SCHNAPPS in his hand, he plunges into the midst of the opposite encampment and roars, "MAZEL TOV! L'HAIM!" If this doesn't do the trick, then nothing will. Even the cha-cha doesn't bother him. He'll pull a middle-aged mamma onto the dance floor and, TAKEH, to the rythm of a cha-cha, perform something between a kazatsky and a waltz.

We on the sidelines look askance at each other. What will our guests think? We took such pains to make them feel honoured by knowing us, when—there goes Uncle Mendel! Their smug expressions, on the other hand, melt when Uncle Mendel's counterpart from THEIR side approaches him for a MITZVAH TENZEL.

There was the time when one of my nephews became Bar Mitzvah. The lad was presented with a beautiful, gold wrist watch, "with love from Tante Raizl and Uncle Mendel".

"How could he afford such an expensive gift?" all who knew Uncle Mendel intimately gasped.

That mystery was solved when, the following week, my venerable uncle asked the Bar Mitzvah for the watch. He purchased it on trial, and wanted to return it.

Why did you buy it in the first place?"

"Well, how could I make Billy feel bad. From everyone he gets presents. Let people see that Uncle Mendel is also a sport".

Uncle Mendel can certainly embarrass us at times. But I repeat, God bless him to one hundred and twenty years, we wouldn't do without him!

(Copyright North American Press)

ALIYAH WEEK IN ONTARIO

Not long ago the Jewish Agency's efforts to promote emigration to Israel were a matter of high hopes and hard heads. Relying on the emotive hangover of the Six-Day War, officials placed cautious advertisements in the press and waited for the storming of the barricades.

But suddenly things changed. As Israel began to reap the fruits of increased Western immigration, an awareness grew up that the dialogue had to be both ways, and decided to bring the reality of Israel directly to the people.

To this end, the Aliyah Office in Toronto has designated January 22nd to 31st as Aliyah Week throughout Ontario.

During the week all organizations will be holding informal meetings where those interested can ask questions of a knowledgeable guest speaker or ask questions over coffee on anything under the sun pertaining to life in Israel.

A young Russian girl relates

"WHAT IT IS TO BE A JEW"

London, (JCNS). - The courageous behavior and bearing of young Soviet Jews imprisoned by the Soviet security police have highlighted the awakening of Jewish national consciousness among the younger generation of Soviet Jewry -- those born after the Second World War, who came of age in the Soviet society that took shape after Stalin's death, the JCNS correspondent on East European Affairs writes.

Mrs. Alla Rusinek, 21, who was allowed to leave the Soviet Union November 3rd, revealed in an interview with the JCNS correspondent how Jewish national consciousness has flowered among this post-war generation.

Mrs. Rusinek came to London from Israel with Professor Esther Aizenstadt to alert the British public to the plight of Soviet Jewry.

She said: "A number of the young Soviet Jews who have rediscivered their Jewishness are the sons and daughters of parents who are quite prominent in Soviet society -- veteran Communist Party members and thoroughly assimilated Jews.

"Family clashes do occur on this issue. A girl in her early twenties was expelled from home by her parents because she refused to withdraw her application for an exit permit to Israel".

". . .Those who want to go to Israel are idealists, who see themselves as a part of a Jewish nation", Mrs. Rusinek continued. "Religion does not come into it, we simply don't know anything about it, but we have known since childhood that we are Jews."

SINCE SCHOOL DAYS

"It begins with our entrance to the first grade of the primary school, when our surnames forenames and nationality are registered.

"It goes on like that afterwards in secondary school, when one applies for admission to university or for employment. Everywhere we have to show our passports, where it is written: 'Nationality -- Jew'.

"So we know since childhood that we are Jews, although we do not know what it means. At school 'Jew', is a term of abuse, so I grew up with the feeling that 'Jew' is an insult. At the same time I knew that I was a Jewess".

Mrs. Rusinek continued: "Nevertheless, I did not feel sorry for myself. I strove to find out what being a Jew meant. Nobody gave me any guidance. I learnt nothing from my parents -- mother was a party member -- the discovery came after the Six-Day War, when I was 18.

"An anti-Zionist campaign was launched in the Soviet press and on the radio. For me it was a revelation, for it gave me the opportunity to get to know what Israel means. Until then I had had only a little information about Israel. . .

INTEREST IN ISRAEL

"Every year now masses of young people, often against the will of their parents, are beginning to take an interest in Israel, to read whatever they can find about Jewish history. They come to the Moscow synagogue at Simchat Torah, just for the sake of Jewish togetherness, to see Jewish masses, Jewish faces. In a city like Moscow, this is the only place you can see so many Jews together".

Mrs. Rusinek concluded: "The Soviet security police know about it and try to intimidate those young people who apply for emigration to Israel.

"They or their parents, older brothers or relatives are invited to the KGB, where they try to convince, to warn and to intimidate them. But most of them keep to their aim of emigration."

Recipe for the week

Molded Salad Ring

Dress up your dairy meals with this delicious, eye-appealing salad.

2 (30ounce) packages kosher lime jelly powder
1-3/4 cups boiling water
1/3 cup vinegar
1/4 cup cold water
1-1/2 cups cottage cheese, sieved
1 cup mayonnaise or salad dressing
1-1/4 cups chopped, peeled and seeded cucumber
1/4 cup chopped parsley
1/4 cup finely-chopped green onion
1/4 cup chopped pimiento

Dissolve jelly powder in boiling water; add vinegar. To 3/4 cup of gelatine mixture, add 1/4 cup cold water. Pour into 6-cup ring mold that has been rinsed in cold water. Chill until set. Beat cottage cheese and mayonnaise until smooth; stir in cucumber, parsley, onion, pimiento and remaining gelatine mixture. Spoon over gelatine in mold; chill until firm. Unmold on serving plate.

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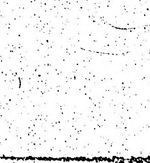

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DATES OR MARRIAGE MINDED. Prompt introductions. Gentlemen under 45 free in January. VALENTINE INSTITUTE 2-10 p.m. 630-7273.

FARBAND LEADER IN TORONTO. — Mr. Jacob Katzman, National Secretary of the Farband-Labour Zionist Order, will be a special guest of the Toronto Organization from January 21 to 24. During his visit here Mr. Katzman will address a number of important meetings, install the newly enrolled members and will formally announce the establishment of the Farband Canadian District.

EMPATHY WITH RUSSIAN JEWS

(continued from page 1)

. Why not think of the Soviet machine guns with which Israeli planes were attacked, Soviet bombs thrown at Israeli offices in Europe, or the brutal murder of the wife of the Israeli chargé d'affaires in Paraguay?

. Has America forgotten—have we forgotten—the murder of two American diplomats in Guatemala, or the "warm" reception given Governor Rockefeller in Latin America?

*****

Maariv then lists acts of terrorism committed the world over and concludes:

. The Soviets are now leading the world to believe that they have turned from accused into accusers, and—what a pity!—into the unfortunate victims of aggression.

"And we helped them."

. The Soviets, in their new campaign of "catch the aggressor", are not aiming at Rabbi Kahane at all. They are aiming at Universal Israel. They would like to eliminate not only the League, but would have the American government stifle the voice of protest and crack down on the anti-Soviet dissenters. They would like to kill world Jewish solidarity with Soviet Jews. "And we almost fell into that trap".

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- 2 separate sinks
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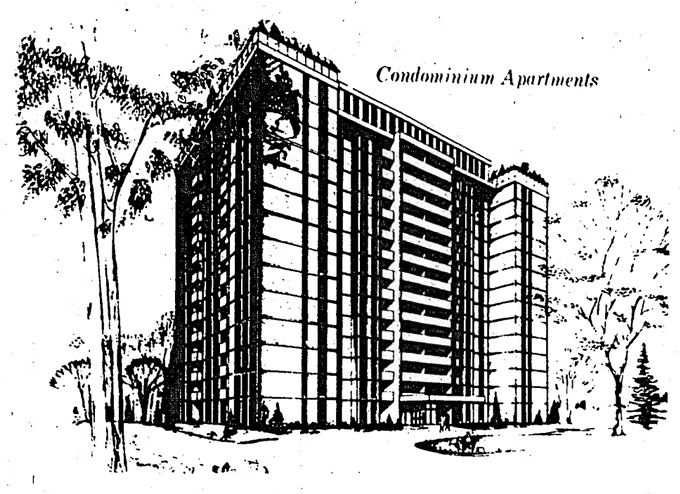

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AMBROSE, ESTHER. - On January 18th, late of 26 Wildrose Cres.

CHAPNICK, ESTELLE. - On January 18th, late of 75 King High Ave.

FINE, FLORENCE. - On January 14th, late of 64 Shallmar Blvd.

FREEDMAN, KATIE. - On January 13th, late of 3560 Bathurst St.

GELLER, IDA. - On January 18th, late of 1 Rose Court Dr.

GOLDBERG, LIBA. - On January 18th, late of 354 Betty Ann Dr.

GREENBERG, MORRIS P. On January 14th, late of 675 Benvenuto Place.

HAUSMAN, TOBA. - On January 12th, late of 55 Montclair Ave.

KERBEL, ROSE. - On January 15th, late of 206 Rosemary Rd.

LEFLER, ANNE. - On January 12th, late of 39 Viewmount Ave.

MAYSON, CHARLES. - On January 15th, late of 5 Stockton Rd.

PATTERNICK, OSCAR. - On January 14th, late of 26 Austin Terrace.

PILLA, VICTOR. - On January 12th, late of 355 Joicey Blvd.

ROBINS, SAMUEL. - On January 14th, late of 205 Vesta Dr.

STEINBERG, DAVID. - On January 13th, late of 213 Goddard St.

WAX, BESSIE. - On January 16th, late of 15 Rockford Rd.

WINSTON, CHARLES. - On January 15th, late of 5 Stockton Rd.

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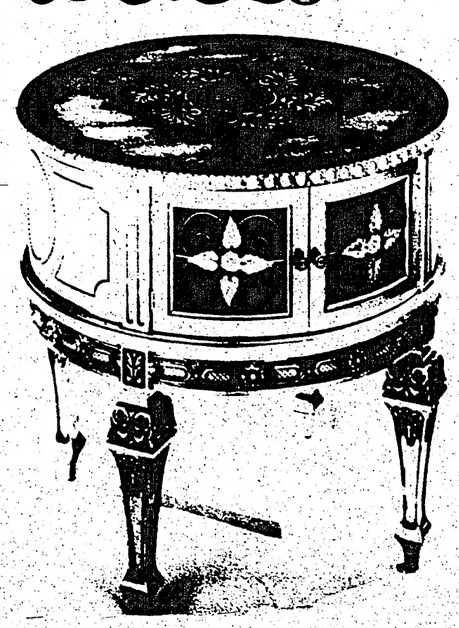

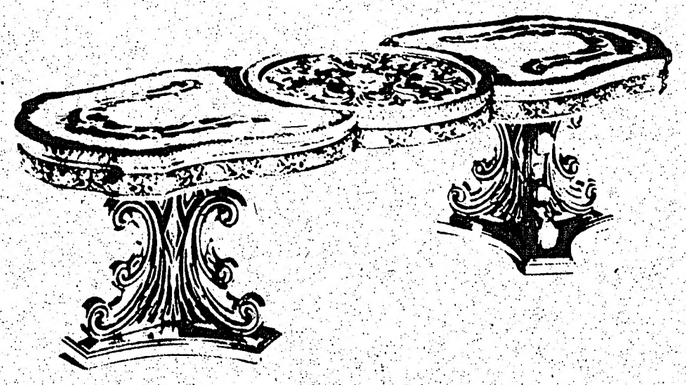

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